

Some Lexicographical Notes, From the Dutch.

BY R. O. WINSTEDT.

Of late years the Dutch Government has published many of its journals on Medicine and Agriculture in English as well as Dutch, and recently a *Year-Book of the Netherlands East Indies, 1916*. It is a pity that cost will probably preclude private societies from following this example, or British students would have a better chance to become acquainted with the abundant fruits of Dutch scholarship. In this paper I propose to invite attention to notes on the derivation and meaning of some Malay words printed in the *Bijdragen tot de Taal-, Land- en Volkenkunde van Nederlandsch-Indië, uitgegeven door het Koninklijk Instituut*.

Deel LIV, 1902 p. 311-312 contains a note by H. Kern, pointing out that the Malay word *bēdil* is derived from the Tamil *vedil* or *vediyal* 'explosion of gun-powder:'—cf. *vediluppu* 'saltpetre' with the Batak *sira bodil* 'saltpetre.' For the change from *v* to *b* one may compare *Bēlanda* from *Wolanda*. For the change in the accent from the penultimate to the final syllable, one may compare the Malay *pēti* with the Tamil *petli*, the Malay *kēdai* with the Tamil *kadai*. Where the paroxytone is retained, as in Tamil, then the indeterminate vowel is not found:—Tamil *s'atai* 'meat,' Malay *satai*, Javanese *sate*.

In *Deel LV* pp. 50-52, Dr. Ph. S. van Ronkel has a paper on the derivation of *satai* and other Malay words from the Tamil—*bagai, ragam, sēgala, badai, jodo, kodi, patam, mētērai*.

On p. 483 *Deel LVIII.*, *derde en vierde Aflevering* (1905) the same writer has a short paper on "*Kuda Sēmbērani*."

Klinkert interpreted the word *sēmbērani* as *sēm + bērani* 'fiery, spirited.' Pijnappel derived it from the Sanskrit *suwarna* 'bright coloured,' for which Riau-Johore Malay has *sēmburna* and Kedah *sēmbawarna*. Prof. Kern thought it might be from *sauparni* or *sau-parneya*, "offspring of Suparna" one of the names of Garuda. Lexicographers have translated the word 'a mythical breed of horse,' 'winged steed,' 'a Pegasus.'

Two forms of it are found: *sēmbērani* and *sēmburani*. In the *Hikayat Raja-Raja Pasai* (J. R. A. S., S. B. No. 66, p. 32) occur
Jour. Straits Branch R. A. Soc., No. 78.

the phrases *kuda sēmbērani*, *anak kuda Parasi* and *kuda galak kēlabu sēmbērani anak kuda Parasi*:—The Romanizer has wrongly put *kēlak* for *galak* and *Pērasi* for *Parasi*, it should be noted. The horse is one that *tiada pēnuah di-kandarāi manusia* “has never been ridden by man.” The passage makes it clear that reference is not to a mythical steed but to an unbroken horse, of mixed breed: ‘*anak Parasi*’ = ‘having a Persian sire’ only, while pure Persian would be simply *kuda Parasi*. *Pārasi* is the Tamil form of ‘Persian’, while the usual Malay form is disyllabic *Parsi*. *Kēlabu* ‘ash-grey’ describes generally the colour of mouse or wolf, but van Ronkel thinks it may perhaps be used of ‘bay’ horses. A half-breed Persian horse would be quite likely in the Malay archipelago: certainly horses were imported from India; even the word *kuda* is the Sanskrit *ghota* in its Deccan form *koda*.

Now in Tamil ‘bay’ red is *cēm*:—*cēmbadai* ‘red hair,’ *cēmbalam* ‘yellowish fruits,’ *cēmmari* ‘red short-haired sheep.’ Again there are two Tamil words *puram* and *purani* both meaning ‘the outside, bark, hide.’ *Cēm + purani* would properly become *cēmburani* = *sēmburani* = *sēmbērani*: and the word would mean ‘with reddish hide, bay.’ Perhaps the word occurs for the first time in this passage from the “Chronicles of Pasai;” if so, the unusual Tamil form *Parasi* would lead us to expect almost any other unusual word in the sentence to have a Tamil form. Professor van Ronkel’s interpretation seems very plausible.

In *Deel LXVI* the late Professor Ch. A. van Ophuijsen has published lexicographical notes elicited by the appearance of Klinkert’s *Nieuw Maleisch-Nederlandsch Zakwoordenboek* in 1910. It is too long an article for me to notice any but a few points here. He remarks that in the *Sējarah Mēlayu* we have a meaning of *nagara* ‘hill-top’ (*naga* ‘hill,’ *agra* ‘top’) which has escaped lexicographers:—*di-ikut baginda ka-atas bukit, bērtēmu di-nagara bukit itu*. He surmises that *padusi* is derived from the Sk. *vidushi* ‘wise,’ and *pēridi* from the Sk. *vridhdi* ‘growth, increase.’ He points out that in Minangkabau *kain ainu’l-banat* becomes *kain Indabanat*, and *Inda* = *Indēra* and suggests that it is a fabric labelled with the name of some place like *Indērawanat*. The whole paper is valuable to the lexicographer and corrects many errors of Klinkert, even if some of the derivations suggested for words may be doubtful.

On p. 422 *Deel 68, derde Aftlevering* (1913) G. P. Rouffaer discusses the derivation of the words *kachi*, *chēngkurai* and *chindai*. Klinkert interpreted *kain kachi* = ‘fine shirting,’ and *chaul* he derived from the Persian *sal* and *muri* from “moiré” and *Bēlati* from *bērhati*! Prof. Kern (*Bijl. Kon. Inst.* 7, I p. 442) pointed out in 1903 that Malay *chaul* and old Javanese *chawēli* were derived really from the Indian trading port “Chaul.” Wilkinson derived *Bēlati* from the Skr. *vilagati*, apparently printing “Skr.” by a slip for “Arabic,” the Arabic being *wilayati*, *walayti* “of the motherland” and thence “European.” Malay *muri* = *muris* = *molis* = Jav. *mori* “white calico.”

Rouffaer points out that the Arabic long *i* is suffixed often to names of places to form adjectives.

Malay *Běrochi* = Bharochi = (silk) from Bharoch (Broach).

.. *Sělampuri* = Sěrampuri = (blue cotton) from Sěram-pore.

.. *Surati* = (Cotton) from Surat.

.. *Kachi* = (White cotton) from Cutch.

Rouffaer expresses wonder that Klinkert had not consulted Wilkinson's Dictionary for the derivations of *Bělati* and *Kachi*.

So many Malay words for fabrics are geographical. *Kain Kěmbayat* 'cloth from Cambay;' *kain Pělekat* 'cloth from Pali-kat*;' *kain Chěmpa* 'cloth from Champa.' Rouffaer would derive *Chěngkurai* from an Arab pronunciation of Singgora:—

Sěnggora-i = *Chěngkurai* = *Chěngkurai*

Von de Wall interpreted *kain chindai* = 'a patterned silk fabric from Surat.' The *Livro* of Duarte Barbosa, published in 1516, quotes the word as *chande* and translates it "large silk mantillas worn by the women of Gujerat." Rouffaer claims that *Chindai* means "from Sind," through the Javeneſe form *Chinde*: *Chindai* he considers a bastard corruption of the older Javeneſe form, a corruption for which he finds parallels in certain place-names—Mal. *Kutai* = Jav. *Kute* = Sk. *Koti*; Mal. *Brunai* = Old-Jav. *Burune* (ng). But Prof. Kern did not accept this derivation of *chindai* as proved beyond question.

* *Kain Pělekat, kain Chaul,*
Sama-sama kila ampaikan
Adek běrniat, abang běrkaul
Sama-sama kita sampaikan

Pantun Mělayu 188, p. 51.